

39  
*Beati Pacifici.*

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THE  
**BLESSEDNES**  
of Peace-makers:  
*And the*  
**ADVANCEMENT**  
of Gods Children.

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*JN*  
Two Sermons preached before the  
King, by John Denison Doctor  
of Divinity, and one of his Ma-  
iesties Chapleynes.



*LONDON.*  
Printed by T. S. for John Lodge, and are to  
be sold at the signe of the Greene-Dragon  
in Paules-Church-yd. 1620.

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TO  
**THE RIGHT**  
**Honorable, THOMAS**  
Earle of *Kelly*, Viscount *Fenton*,  
One of the GENTLEMEN of his  
Majesties Royall Bed-chamber,  
Knight of the most noble order  
of the G A R T E R, and  
of his Majesties most Honora-  
ble Privie Counsell.

Right Honorable



H E publishing of  
these Sermons hath,  
by some who are iu-  
dicious, been thought  
necessary for the pre-  
sent times: They may happily stirre  
men vp to a serious consideration,  
and correspondent thankefulnesse  
for these blessed daies of Peace and

## THE EPISTLE

Peace:

1 Thes. 4.11.

Hall.

Grace which wee enjoy, vnder the gouernment of the most Wise, Learned, and Religious King, that euer this Nation had.

And peraduenture, the view of this excellent Ornament, may moue some, who are now contentious, to become studious, according to the Apostles precept, of Peace and Quietnesse.

Being resolued for the publishing of them, I wanted no motiues for dedication. As my selfe haue duely obserued, and others ingeniously acknowledged your Lordship, in your generall carriage, *A worthy patterne of all true honour* : So haue I much rejoyced to obserue your Lordships religious disposition (the life and lustre of true Noblenesse) and your constant sanctifying of the Sabbath, both at the prayers of the Church, and preaching of the word, without neglect or diuorce of those sacred ordinances.

And who doth not honour you

## DEDICATORIE.

as a worthy instrument of our happiness, in the happy rescue of the deere life of our gratiouse Soueraign? For had the bloody designes of the insolent *Gowries* taken effect, the light of our *Israel* had beene put out; and wee (for ought that any mortall eye can see) left altogether hopelesse of those great blessings we now enioy. But in more particular, the respect your honor hath had to my Ministry, euer since I was knowne vnto you, and your gracing of me both in Court and Country, doe worthily challenge some testification of thankfulnessse, without which I might iustly incurre *Claudius Cesar's* censure vpon ingratitude. And as your Lordships fauours haue beene publike, so the Philosopher hath taught mee not to tender my thanks *in angulo, & ad aurem.*

Therefore (insteade of better meanes) these two Sermons, like the widowes two Mites, doe humbly present themselues to your Lordships

*Ingratos revoca-  
nit in seruatu-  
rem. Sueton.*

*Seneca de Bene-  
fic. lib. 1.c. 23.*

THE EPISTLE, &c.

ships hands, crauing your accept-  
tance, and the continuance of your  
fauour to him, who heartily pray-  
eth for your prosperous estate, and  
hath vnsaynedly deuoted himselfe

Your Honours in all

bumble obseruance,

Io. DENISON.



## To the Reader.

CHRISTIAN READER,

 Am occasioned, in saluting thee, to Apologize for my selfe. I haue beeene taxed by some, for too much tartness in these Sermons, against those who dissent from our Church in her Ceremonies and government, and for ranking them with Peace-breakers. But heare my iust defence: I profess freelly, if a man be of an humble spirit, peaceable behaviour, and, as his Maiesty writes, Learned and Graue, though he doe not altogether like the Ceremonies of our Church, he is not the man whom either my tongue or pen shall strike.

And be he Minister or private Christian, by how much the more strict

A 4 and

Preface to his  
BASIL: SERMON

## To the Reader.

and carefull any one is in the waies of God (so it be in sincerity, without contention and ostentation) the more I doe esteeme him worthy of respect.

But when I obserue some others, eyther by their Bookes, Sermons or Conferences, to be proud, factious, and contentious; blame me not for taxing them as enemies to our Peace; or if thou doe, I little regard it. Pride, Faction, and contention, I could never like in any. Saint Austin saith in the like case: The Church hath that shee may suffer without, and sigh for within, yet shee accounts as enemies both those that are without, and those that are within; those that are without are more easily auoided, those that are within are more hardly indured.

Et ergo ecclesia  
quod ferat foris  
gemat intus. In-  
nitos tamen de-  
pumat suos foris  
& intus: foris  
facilius evitabi-  
les, intus diffi-  
cilius tolerabiles.  
Aug. pref. ad  
Psal. 142.

Judg. 6.24.  
New transl.  
margent.

Blessed are the  
Peace makers.

Gideons Altar and Ensignes did  
carry this Motto, Iehouah Shalom;  
The Lord send Peace: And our  
Souveraignes dicton is, Beati Pacifici,  
which consofing with his gracious ac-  
tions, should call vs all, like good Sol-  
diers, to the standard of Peace. These  
two

## To the Reader.

two famous Cities of Greece which often iarred one with another, when they were assalted by the common enemy, united their forces for the common defence: Would to God the children of light would learne to be as wise as the children of this world in their generation.

Thebes and  
Athens.

Luk. 16.8.

His Maiesly hath gone before vs in his excellent encounters: Were it not fitter to follow him against the common enemies in a iust and waighty quarrell, then by taking vp the pen, to disturbe the peace of the Church, about matter of Ceremonies? Let me intreate those who are contentious, as they tender the peace of their Soules, to fonder diligently the Apostles precept to the Colossians: Let the peace of God rule in your hearts, to the which you are called in one body. And to consider seriously his prayer for the Theffalonians, vittered with much vhemency, and divers waighty and mouring circumstances. Now the Lord of peace himselfe giue you peace alwaies,

Colos.3.15.

2. Thes.3.16.

## To the Reader.

alwaies by all meanes. And I heartily wish, that his precept may so preuaile with them, and his prayer for them, that they may become the Sonnes of Peace ; and that this Peace temporall, may be to them a pledge, and steppe to Peace eternall.

Pax transitoria  
est quoddam re-  
signum pacis  
eternae.  
Greg: Pastor.  
Par. 3. admon.



M A T. 5. 9.

*Blessed are the PEACE-Makers.*



E reade in the tenth of *Luke*, that when our SAVIOVR sent forth his Disciples to any house, hee enioyned them, thus to salute it: *Peace be to this house.*

That salutation, blessed be God, hath prospered well in the hands of his seruants, and, like *Maries* pretious oyntment, hath filled this house with a sweete perfume of Peace. In regard whereof, instead of the Disciples salutation, I haue taken our

Luk.10.5.

Ioh.12.3.

*The blessednesse of Peace-makers.*

our Sauours benediction, (for my purpose was, that my first Oblation in this house should be a Peace-offering.) *Beati Pacifici: Blessed are the Peace-makers, for they shall be called the children of God.*

Which words  
containe 2. e-  
special points,

1. A benediction,  
*Blessed are the Peace-  
makers.*

2. A reason or ma-  
nifestation of the be-  
nediction :

*For they shall be called  
the children of God.*

The Benediction, which at this time shall be the bounds of my speech, yeelds two words, and the { *Beati* & same two parts : { *Pacifici*.

For in them I { *A Person*, and obserue, { *his condition.*

The person a *Peace-maker*, his condition, *He is blessed.*

And indeede these are inseperable companions, *Peace-makers* and *Blessednes*: They goe hand in hand, & are like *Hippocrates* twins, which liued & died

died together. There was never any blessed (had he opportunity) but he was a Peace-maker. Never was there Peace-maker, but hee was blessed. Here *Beati* is first in place, but *Pacificus* is first in order: For a man must be *Pacificus*, before he can be *Beatus*; hee must be a Peace-maker, that hec may be Blessed, and therefore wee will beginne with him first.

Now this word *Pacificus* is a compound, and involves two words, a subiect and an adiunct, a man and his ornament, Peace, and a maker of Peace. I call Peace an ornament according to the phrase in Schooles, and fitly in my conceit, for without it a man is but a *skeleton*, or like the brasen Serpent when it was without vertue, *Nebushton*, a peece of brasse: We will first consider the ornament that makes the man, Peace; and then the man who is graced with this ornament, the maker of Peace.

Saint *Paul*, I. *Theff. 5.* exhorts thus concerning the ministers of Christ:

*Hanc*

Substantie sunt  
receptacula ac-  
cidentium: Acci-  
demnia sunt or-  
namenta sub-  
stantiarum.

2. King. 18. 47

Medici anima-  
rum. Chrys.

Heb 13.17.

1. Tim. 3.

Haue them in singuler reverence for their workes sake. Hee that regards that exhortation, will looke into the worke, and when he finds that they are conuersant about the most noble subiect, as being the Phisitions, and watch-men for the Soules of men: It will cause him to subscribe to the Apostles encomium, who calls that office, *καλον ἔγρον*, *A worthy worke*, and consequently to yeelde to his exhortation, *Haue them in singular reverence*. So he that considers this excellent worke and ornament Peace, will take notice of the worth of the Peace-maker, and consequently pronounce him blessed. Thus the totall of this our present discourse, yeelds vs these particulars. First a worke, which is *Pax*, Peace: Secondly, the workemen, *Pacifici*, the Peace-makers; and that wil bring in the third, which is a reward, *Beati*, Blessed. And of these points in order.

*autem modicis pax et amicitia: : fructu lo pacificum ons gaudiu The  
sunt.*

The first part: Of PEACE.

**S**peciosum nomen pacis est, saith **Hilary**: The name of Peace is specious, yea it is precious. For God, the fountaine of all goodnessse, is in sundry places of Scripture stiled. **The God of Peace**. Christ, the author of our hopes and happinessse, in the ninth of *Isaiah*, is called the **Prince of Peace**. The **Gospell**, which is the glad-tidings of good things, and the power of God to salvation, in the **sixt to the Ephesians**, is intituled, **The Gospell of Peace**. Peace, it makes the sweetest Hymne that the Angels could sing at our Saviours birth, **Gloria in altissimis**, Glory be to God in the highest heauens, Peace vpon earth. The richest legacy our Saviour could bequeath to his Church, at the time of his death, **Pacem relinquo vobis**, My peace I leaue with you, my peace I giue you. Yea so ample and excellent is this ornement, that the **Hebreves** vnder the

it  
Rom. 15.33 ad  
1. Cor. 14.33.  
& passim.

Isaiah 9.6.

Rom 10.15.  
Rom. 1. 16.

Ephes. 6.15.

Luke 1. 14.

Ioh. 14.27.

Some diuide it  
into two parts,  
some into  
three.

name of Peace, doe comprehend all  
prosperity and felicity whatsoeuer;  
and not vnsiftly, if wee consider  
it in the seuerall branches.

I will not stand to shew how  
some dicotomise, some tricotomise  
this Peace. I like the distinction of a  
four-fold Peace, because by it I  
shall the better vnfold this orna-  
ment. And that is, *Pax superna, in-  
terna, externa, aeterna*: The Peace  
of Reconciliation, of Consolation, of  
Association, of eternall Saluation,  
& these four are like four links of a  
Chain, all inseperably knit together.

The Peace of Reconciliation,  
is the Peace between God and man.  
This is the foundation of all true  
comforts, and the head of the foun-  
taine, whence all the other kindes of  
Peace doe spring. When *Adam* did  
eate the forbidden fruite hee lost  
his fauour and Peace with God, and  
his flying from the face of God was  
an evident argument of the breach  
of that Peace.

Et Denys & ps.  
comperdidit.  
August.

This

This was a miserable condition; for better it were to be at variance with all the world, then to be at oddes with God. *Horrendum est*: It is a fearefull thing, saith the Apostle, to fall into the hands of the living God. And no meruaile, for hee is a consuming fire; yea, he is able to cast both soule and body into hell for euer.

Heb.10.31.

Deut.4.24.

Mat.10.28.

Ver.2.

Gcn.40.13.

By how much therefore this warre and variance is wofull, by so much more is the reconciliation comfortable. Therefore the Lord doth not onely ingeminate the ioy of this newes, *Esay. 40. 1.* saying, *Comfort you, comfort you my people.* But bids his seruants bring forth this Cordiall, and speake to the heart of Hierusalem, and cry vnto her, that her warfare is ended. As it was ioyfull newes to *Pharaobs butler*, that the King his masters fauour should be recouered, and himselfe restored to his office: So must it needes be a singular comfort to all the chil-

nob

B

drén

dren of God, that he is reconciled to them, and they restored to that happy estate which they lost in *Adam*: So that I may say of this kinde of Peace; *Speciosum nomen Pacis est*. The name of Peace is specious, 'tis precious.

Now this Peace of reconciliation, brings in the next linke, the peace of Conscience, which I call the peace of Consolation: For when this happy newes is brought home to the heart, that Gods justice is satisfied, and his wrath pacifyed; then haue we Peace and ioy in the holy Ghost.

There is no misery comparable to the sting of Conscience; *A wounded spirit who can beare?* When one shall be restlesse, like the raging Sea, tossed with the billowes of despaire, as *Esau* speakes of an vnreconciled sinner: When hee shall haue the Furies with their whippes and torches vexing him, as *Suetonius* writes of *Nero*: when he shall seele a burden

Rom.14.17.

I. Pro.18.14.

Esa.57.20.

Sueton. in vit.  
Nero cap.34.

den vpon his Soule euen heauier  
then *Etna*, as the holy Historian  
speakes of *Cayne* : If then Christ Ie-  
sus shall bring this distressed soule  
into his wine-celler of comfort, and  
spread ouer it the banner of his com-  
passion, as it is *Cant. 2. 4.* Then, as  
the babe sprang in the wombe of *E-  
lizabeth* at the salutation of the bles-  
sed Virgin : So shall the humbled  
heart, vpon the apprehension of this  
comfort, euen leape for ioy. Yea, so  
comfortable is this peace of Con-  
science, that Saint *Austin* calles it  
the soules Paradice : And *Salomon*,  
speaking of it, saith, *A good Conscience  
is a continual feast.* So that I may  
likewise conclude concerning it, *spe-  
ciosum nomen Pacis est.* The name  
of this Peace is specious and pre-  
cious.

The third kinde of Peace, which  
Icall the peace of Association, is that  
ciuill peace which is betweene man  
and man. And this also is a conse-  
quent of the former. For as Saint

Gen. 4.13.

Luke 1.41.

Aug. de Genes.  
ad Lit. 2.8.

Pro. 15.15.

1. Joh. 4.10.

*The blessednesse of Peace-makers.*

1. Chro. 22.9.

2. Reg. 22.20.

Rom. 12.18.

Phil. 2.1.

*John saith, he that loues God, will also loue his brother ; So he that is at Peace with God, and with his owne Soule, will surely be at Peace with men. This Peace is excellent; and therefore almighty God, when he will give a great testimony of his louing fauour to *Dauid*, tels him that his sonne shall be a man of Peace. And when hee will manifest his respect to the melting heart of *Iosiah*, he promiseth him that hee shall goe to his graue in Peace.*

The passages of Scripture vr-  
ging this, are abundant and vehe-  
ment. As that in the twelfth to the  
*Romanes*. *If it be possible, and as much*  
*as in you is, haue Peace with all men.*  
*If it seeme ἀνύστοι, impossible, in re-*  
*gard of others, yet τὸ εἴδειν, doe*  
*you your best indeauour to haue*  
*Peace. And what a vehement adiu-  
ration is that in the second to the*  
*Philippians ? If there be any consolati-  
on in Christ, any comfort in Charity,  
any fellowship of the spirit, any com-  
passion*

passion and mercy, embrace Peace and  
vnity.

But as wee haue done in the for-  
mer, so let vs see the beauty of this  
blessing by her contraries, Warres  
and Contention. For, *Quantum sit  
pacis bonum ex ipsa seditione conspicitur.* What is warre and contention,  
but a deuouring fire, which con-  
sumes the house of *Millo, Shechem, &*  
the Cedars of *Libanus?* For by it,  
Nation is destroyed of Nation, and  
City of City, as one house is set  
on fire by another: Therefore al-  
beit *Salomon saith; There is a time for  
warre, and a time for Peace,* yet are  
warres to be shunned as the bane of  
this blessing. As nature hath pro-  
uided no euacuation of blood but  
in case of extremitie, so warres are  
not to be taken in hand but in case  
of necessity, according to that of  
Saint *Austin, Pacem habere debet  
voluntas, bellum necessitas.* Those  
therefore that will attempt neede-  
lesse warres, let them prosper like

*Nazianz. de  
Pace.*

*Judg. 9. 15.*

*2. Chro. 15. 6.*

*Eccles. 3. 8.*

*August. Epist.  
205.*  
Peace should  
be voluntary,  
Warre necessa-  
ry.

1. Reg. 22. 34.  
2. Reg. 19. 35.

Plutarchus.

As it was at  
the intended  
invasion 1588.

*Ahab at Ramoth Gilead, and Rab-shakah against Hierusalem.* Let it be vnto them as it was to those Roman hot-spurs *Flaminius, Minutius, and Varro*; who smarted for their temerity in this case. Those that come in hostile manner, with their kniues ingrauen, *To cut the throats of the English Hereticks*, let them see a coyne stamp (as a memoriall of their disastrous enterprize) with the forme of a Nauy, and that inscription, *Venit, iuit, fuit*: It came, it went away, it came to iust nothing. Surely no man knowes thorowly the benefit of Peace, but hee that hath seene the dolefull face of warre. He that had heard the clattering of Armour, the ratling of Trumpets, the thundring of Canons, the cries of the wounded, the groanes of the dying, and seene the fyring of Temples, the deflowring of Virgins, the rapes of Matrons, the murdering of infants, the vastation of fields, and spoyleing of houses, could not but say with sorrow

Virgil, Eclog. I.

row, *En quo discordia ciues perduxit miseris!* Behold the dolefull issue of our discord; and acknowledge, that the name of Peace is precious. Hee that hath read that lamentable Epistle of the ancient Britaines, inscribed, *Aegitius ter consuli gemitus Britanorum;* to *Aegitius* thrice Consul, the fighes of the Britaines. Hee that could behold how many noble families, how many famous cities, how many glorious Monarchies haue beeene brought to their periods by warres, by contention; would confess ingenuously, that Peace is a great blessing. *O fortunati minium bona si sua norint Angli.* But alas, wee sit vnder our vines, and vnder our fig-trees, yea, we enjoy abundant blessings in Peace, yet are we not so happy as to see our happinesse; yea we are growne, through our plentie of Peace, to dis-esteeme it, as the Indians doe their fragrant woods in fires, who by much vse are weary of them, and as the *Israelites* did *Manna*,

Apud Gildam,  
page 14.

Horace.

The holy Historian speakes  
of this in a  
great blessing  
1. Reg. 4. 25.

who by reason of their plenty did loath it.

Well, let contentious spirits be transported as they will ; the sonnes of Peace, shall say with the Psalmist, *Ecce quam bonum & quam iucundum,* Behold how good and pleasant a thing it is, brethren to dwel together at vnity. See, 'tis both *bonum*, and *iucundum*, it is good and pleasant : *Et omne tulit punctum, qui miscuit utile dulci.* Would a man see good daies ? He must lay the foundation thereof in Peace. Peace, it is the mother of plenty and prosperity, according to that in the 147, *Psalme* ; *He setteth Peace within thy borders, and satisfieth thee with the flowre of wheate :* And that in the 122. *Let Peace be within thy walles, and prosperity within thy Palaces.* Where Peace is planted in the borders, there is the flowre of wheat, and when it is entertained within the walles, prosperity takes vp her habitation within the Palaces. Health is not more beneficiale to the

Psal. 133.1.

Horace.

A man the  
thmirke most  
plainely hits,  
that to his pro-  
fit pleasure fire.  
Psal. 34.14.

Psal. 147.14.

Psal. 132.7.

the naturall body, then Peace to the politicke. *Plutarch* said well, *Those Hives are in best case where the Bees make most noyse, but those commonwealths are in best state, where least noyse and tumult is.* Peace, it is the nurse of Piety; by it religion thrives, and the Church flourishes; As we reade in the ninth of the *Acts*: *Then had the Churches rest, and multiplied.* Yea it is not onely the mother of prosperity, and nurse of Piety, but even the glory and crowne of Christianity; when the vniuity of spirit is so kept in the bonds of Peace, then Christians are (like those happy converts in the primitiue Church) *μια ψυχη μια καρδια*, as it were one Soule in so many bodies. *Illi mandauit Deus benedictionem.* There the Lord promised his blessing, and life for euermore. *Non in commotione Dominus*: God was neyther in the blustring windes, the boystrous earth-quake, nor the furious fire; But when the still and soft voice comes,

*Plutarch.*  
*Reipub. gerenda  
praecepit.*

*Act. 9.31.*

*Ephes. 4.3.*

*Act. 4.32.*

*Psal. 133.3.*

*1. Reg. 19.11.  
12.*

2.Cor.13.11.

comes, there the Lord is, according to that of the Apostle, *Brethren live in Peace, and the God of Peace shall be with you.* 2.Cor.13. Therefore I may also say of this kinde of Peace, *Speciosum non men Pax est.* The name of this Peace is precious.

The fourth and last kinde of Peace, is Peace eternall, which also followeth the other; For hee that hath not Peace on earth, shall neyther haue peace nor place in Heauen. As the first was *Pax regis*, so this is *Pax regni*; As that was *Pax gratiae*, so this is *Pax gloriae*, that was peace with Heauen, this peace in Heauen: That was peace of grace, this is peace of glory.

Cassiodorus in  
Psal.36.

Reuel.7.17.

This Cassiodore describes negatively, *Vbi nihil aduersum nihil contrarium*, which admits no aduersity, no crosse or calamity; for the seruants of God haue all teares wiped from their eyes. There is a meruailous difference betwixt our present and future condition. Wee are here like

like sea-taring men, incountred with many contrary windes ; Neuer did any sayle so prosperously in the Ocean of this present world, but sometimes bee hath met with the stormes of discontent : But there is *sinus maris*, & *sinus matris* ; the port and haue of constant happiness. The excellency of this peace, the Scriptures set not forth positivly, but in Alegoryes, and no meruaile : For neyther eye hath seene, nor eare hath heard, nor can it enter into the hearts of men, what the Saints and seruants of God thall enjoy in heauen. Saint Austin knowes not whether he should call it, *Pax in aeterna vita*, or *aeterna vita in Pace* : peace in eternall life, or eternall life in peace. And no meruaile, for if he had been furnished with the tongues of men and Angels, he could neuer haue expressed the excellency of it: *Tam speciosum nomen pacis est* ; the name of this Peace is so specious, so precious.

The

1. Cor. 2. 9.

August de Civit.  
Des. 19. II.

*The second part : Of the Peace-maker.*

I Might further obserue the excellency of Peace and Vnity , as being founded in the blessed Trinity, three persons and one God. But I come to speake of the Peace-maker, whose honour it is, that Peace is the worke of the blessed Trinity.

2. Cor. 5.19.

Psal. 85.3.

Psal. 46. 10.

Levit. 26.6

Rom. 5.1.

Eph. 2.14.

Chrysostom.

εἰρήνη τοῦ Ι-

σα. Col. 1.20.

First, the Apostle saith, that God was in Christ, reconciling the world to himselfe. He speakes peace to the soules of his seruants, causeth warres to cease, and planteth peace in their borders. Therefore is hee called the God of Peace ; yea the name of his house is Peace, for his dwelling is at Salem, that is, peace, *Psal. 76.2.*

Christ Iefus also is a blessed Peace-maker. *For we haue peace with God through our Lord Iefus Christ.* Yea hee is called our peace it selfe, because peace is *Principum opus unigeniti*, the especiall worke of the Sonne of God.

He set at peace, by the blood of his

his crosse, all things in earth and heauen. In which words wee haue both the price and bounds of this peace ; the price, it was *per sanguinem crucis*, it cost him his dearest heart blood, and for the bounds, they are of a large extent, he reconciled all things in heauen and earth : He brake downe a double partition wall, and reconciled man vnto man, and both vnto God ; and therefore is he stiled the prince of Peace.

The holy Ghost is a blessed Peace-maker : for Peace is one of those excellent fruits of the Spirit mentioned *Gal 5.22*. Hee calmes a threefold warre in the soules of men, *that is*, of the perturbations against reason, the flesh against the spirit, and the terror of Conscience wrestling with the wrath of God. And therefore is hee called *effectiue*, the Comforter. Now as the blessed Trinity, the Father, Sonne, and holy Ghost, are Peace-makers, so are all the children of God, but diuersly.

Some

*Augustinus.*

Psal. 106. 23.

Gen. 8. 21.

Esa. 50. 4.

Genes. 8. 11.

Luk. 10. 34.

Rom. 10. 15.

Some employ themselves in making peace betweene God and man. So did *Moses* stand in the gappe, and by his humble supplications, stayed the Cannons of Gods wrathfull indignation from playing vpon the *Israelites*: So *Noah* by his sacrifice procured a covenant of Peace, at the hands of the Lord, and stopt the fountaines of the deepe, and the flood-gates of heauen, that the earth should no more be made a fish-poole by the invndation of waters.

Some are for the peace of Conscience, who hauing a tongue of the learned, doe minister a word to him that is wearie. These come like *Noahs* Doue with the Olieue-branch, like the pittifull *Samaritan*, with the oyle of gladnesse, and the balmes of mercy. *Quam speciosi!* Oh how beautifull are the feete of them that bring glad tidings of Peace?

Some are employed in out-ward and ciuill peace. So was *Moses* when he

he indeauoured to take vp the quarrell betweene the two Hebrewes. So was *Abraham* when hee preuented the strife betweene himselfe and *Lot*, and stayed it betweene their seruants. And so are those worthy Monarchs, who establish peace in their owne territories , and compound controuerfies betweene neighbour-Nations. Thus as there are diuers kinds of Peace, so are there of Peace-makers, and I may say of them all in our Sauiours words, *Blessed are the Peace-makers.* And so I come to the third part, which is the vning of Peace-making and Blessednesse together.

Exod.2.13.

Gen.13.8;

*The third part.*

**H**ere I might first say the Peace-makers are blessed, *Quoniam filii deo vocantur*, because they shall be called the children of God ; but that were to gleane before the haruest.

I may deriue an argument from  
the

*The blessednesse of Peace-makers.*

*Arifit. 1. poster.  
cap. 2.*

*Psal. 74. 5.*

*Psal. 19. 1.*

*I. Sam. 25. 32.*

the excellency of Peace. If peace be such a gracious ornaement, such a singular blessing, I may well conclude thereupon, that the Peace-maker is blessed. For in this the Axiom holds, *Propter quod unum quodq; tale, illud magis tale est:* The temple being an excellent worke, they were renowned that builded it: So Peace being a singular blessing, they must needes be thrise blessed that make it. As God is glorified in the excellent frame & structure of the heauens, because his wisedom, power & goodnes shine therein most resplendently: So is the Peace-maker much honourred in this excellent worke of Peace, because such goodnesse and blessednesse are knit to the same inseparably.

The peace-maker is blessed in the very act of peace; as he is esteemed a blessed man, that quencheth some violent fire: And therefore *David* blessed *Abigail* for staying his hand from the stroake of violence upon *churlis-*

churlish Nabal, saying ; *Blessed be thou, who hast kept mee this day from bedding of bloud.*

The peace-makers are blessed in their fame, which is like a precious oyntment : *Erat in ore Gracis* (saith Plutarch) it came into a prouerbe for the honour of *Nicias*, that *Pericles* kindled the warres, but *Nicias* quencht them. How did the Poets sing of the Spiders making their webs in harnesse in the dayes of *Numa Pompilius*? And how doe stories ring of the shutting vp of *Ianus* Temple dore, and keeping warre vnder locke and key, in the dayes of *Augustus Cæsar*? And the holy Historian, which sets forth *Salomon* famous for his wealth, who made Silver as plentifull as stones in the street, and for his wisedome, in that he had a heart like the sands of the sea shore; yet makes him in nothing more glorious then this, that he was a King of peace, and so a lively type of Christ the Prince of peace. As

C.

Tully

Eccles.7.1.

Plutar. in Alci-  
biad.

<sup>2</sup> Chro.9.27.

<sup>1</sup> Reg.4.26.

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biad.

2 Chro. 9.27.

1 Reg. 4.26.

Plutarch. de r-  
tilis. cap. ab hoste.

*The blessednesse of Peace-makers.*

Tully said of *Cæsar*, that in erecting *Pompeyes* statue, hee had set vp his owne: so hee that hath beene the instrument of peace to others, procureth peace to his owne soule. I may say with the Psalmist, marke the end of this man, for it is peace, yea, it is peace that shall never end.

Thus haue I hitherto shewed that the Peace-makers are blessed. But the life of all that, depends principally vpon Application.

*Application.*

Pal. 110.7.

**B**ut me thinkes I see *Iehu* marching furiously, and saying, What hast thou to doe with Peace? For as *David* saith, there are some who are enemies to Peace, and for such here is a corrosive. First, wee see what wee may conclude of Peace-breakers; for in this also the Axiom is good, *contrariorum contraria est ratio*: if the Peace-maker be blessed, the Peace-breaker must needs be cursed;

cursed ; if the one be *filius Dei*, the other must needs be *filius Diaboli*, as *Gregory* concludes against him.

There are some, who like Salamanders, liue in the fire of contention ; that are neuer quiet within themselves, but when they are at variance with others. Some there are that are still sowing the seedes, and blowing vp the coales of contention. What are thele, but the diuels bellowes, and his seedes-men ? And therefore may *S. Paul* very fitly call them  $\alpha\tau\pi\omega\iota$ , adsurd men. And hee hath iust cause to challenge the factious *Corinthians* to be carnall, because of their contentions : For as the beasts that were sauage in the field, were quiet in the Arke : So would these men, were they come sincerely into the Arke of the Church ; lay by the humour of contention, and (as the Apostle exhorteth) study to be quiet. *Ve homini* (saith *Saint Bernard*) *per quem vinculum pacis turbatur*. Woe be to the man by whom

*Gregorie,*

<sup>2</sup> *Thes. 3.3.*

<sup>1</sup> *Cor. 3.3.*

<sup>1</sup> *Thes. 4.11.*  
*Bern. in Cant.*  
*scr. 29.*

Rom. 16.17.

the bond of peace is violated.

Saint Paul in the sixteenth to the *Romanes*, speaking of these Cankers & Catterpillers, exhorts vs to marke those that make contentions, and auoid them. Marke them as you would the Basiliske, auoide them as you would a Pest-house, where *Lord have mercy upon us* is written vpon the doore. I will briefly doe the one, let vs all diligently endeauour the other.

The first and greatest Peace-breaker in the world is Sathan, a name expressing his nature; for he is an aduersarie to Peace. *Deus plantat, inimicus euellit*; where God plants peace, the Diuell pluckes it vp by the roote; and like that wicked seedes-nian, sowes the tares of contention.

He first dissolved the happy peace betweene heauen & earth, betweene God and man.

Secondly, hee made a breach betweene man and man, so that when there

August. de temp.  
serm. 169.

there were scarce three men in the world, he stirred vp one of them to murther another.

Thirdly, betweene man and the creatures: For whereas *Adam*, in his state of obedience, was Lord ouer all the beasts of the field, and the fowles of the heauen: In his case of rebellion, which was by Sathan's instigation, all the creatures became rebellious vnto him.

Fourthly, he brake the peace betweene the creatures themselves: For they which were like the strings of a well tuned instrument, yeeding an excellent harmony; were brought into such a discord, as will never be reformed while the world standeth.

Fifthly, in a word, he made man at warre within himselfe, whilst the vnruly passions and perturbations doe contend in his corrupted soule, like the opposite elements in the confused Chaos. This is a cruell peace-breaker, auoide him.

Purgatory.

Luke 4.6.

Mat. 16.19.

Mat. 26.52.

*Sac. Cerem San.  
Roma, Eccles.  
lib. I. sec. 7.*

Next to the Diuell the prince of darkenesse, I may fitly ranke the Bishops of *Rome*, who challengeth a great soueraignty in the suburbs of hell; and concerning the kingdomes of the earth, take vp that claime in the fourth of *Luke*, (doubtlesse as the Diuels deputies;) *All these kingdomes are mine, and to whomsoeuer I will I give them.* They haue changed *Peters keyes*, which Christ gaue him to vse, into *Peters sword*, which Christ bad him put vp with a *subpenna* of perishing by the sword, if hee tooke it. I haue wondered at that Romish ceremony; that The *Pope* on Christmas day at night, sends a hallowed sword to some great Prince, whom hee in speciaill manner sauours. How vnfitt a present is a sword from a Church-man? surely a Bible had beene much better beseeming his function. And how vnfitt a time is Christmas, a festiuitiy celebrated in remembrance of Christ's incarnation, the Prince of Peace?

They

They shall haue the honour next to the Diuell, of being the greatest Peace-breakers in the Christian world. For some of them forth of their intolerable pride, to raise their thrones on high, \* as *Boniface* the 8. Some forth of their insatiable couteousnesse, to aduance their kinsfolks, as *Innocent* the 8. Some forth of their implacable malice, and desire of reuenge, as *Iulius* the second, (who was *laborum patientissimus iniuriarum impatiens*) haue stirred vp the stormes of many bloody warres amongst Christians. How vnfitt for a Bishop is that Elogie of *Iulius* the second. *Moritur bellica gloria clarus*, he died a braue Souldier. And diuers others I might mention, of whom their own Historians doe write, that they liued rather like Souldiers and swash-bucklers, then Pastours and peace-makers. They did not greatly regard that speech of *Gregory* the great, *Nos pastores facti sumus, non percussores*: Wee should be feeders,

\* Who raised  
such broiles,  
both at home  
and abroad, vt  
tota ser'e Italia  
tumultuaretur.  
Platina.

Plat in Iul. 2.  
Ec. Vide Guic  
story more at  
large.

Spiritus milita-  
res magis quam  
religiosos gescit.  
Ioh. II. Platino.

Greg Epi. lib. 2.  
Indict. II. Epi. 52

Vide Platinam  
in vit. Sergij.  
terij.

Vide Genebra.  
Chro. & Onuphr.

not fighters. You shall hardly finde such furious immanity amongst the Barbarians, as you shall reade done by these holy Fathers one vpon another, both living and dead. No Church in Christendome can vye Schismes, for violence and durance, with the Church of *Rome*. Insomuch that she hath beene sometimes like Cerberous with his three heads, and each of them ready to deuoure another. What broiles and combustions haue they raised betwixt Monarchs and their Subiects, by sending forth their thunder-bolts of Excommunication, absoluing them from their due alleagiance, and dissolving the strongest bonds of grace and nature? These great Peace-breakers haue beene well marked by diuers, auoide them.

Next to the *Popes*, we will place the *Popes* Ianisaries, the *Jesuites*. Men sent forth to cast about the wildefire of broyles in Kingdomes and Common-wealths; of whom I may say,

Lactan. Inflis.

6. 5.

That is, Iesus.

Act 10. 38.

The Diuell.

Iob 1. 7.

Quodlibet p. 24.

<sup>a</sup> He being offend with a Moore (with whom he traualled on the way) for speakeing against the Virgin Ma-ry; after the Moore was departed frō him, disputed with himselfe whe-ther he might lawfully kil him. At last, com-ming to a place that parted in-to two wayes, he laid the rains

say, as *Lactantius* speakes of the Philosophers, *Nomen sibi solum retinuerunt*. For how vnlike are they to him, whose name they doe most impudently and iniuriously usurpe? He went about doing good; they, like the great peripateticke in the first of *Iob*, goe about doing mischiefe: His words and deedes were alwayes attended with compassion and mercy; theirs, as men of their owne vniotion confess, are cruelty and tyranny. None more meeke and humble then hee; none more proud and lofty then they. Indeede they resemble their Father and founder *Ignatius Loyola*, who had auisirated his new found deuotion in blood, had not his Mule (like *Balaams Asse*) beene wiser then the Master, or rather the prouident hand of God stopt his intended designe. <sup>a</sup>

As in auncient time you had no play without a Diuell in it; so in these latter dayes, you haue scarce a treason, but a Jesuite is an actor in it.

on his Mules  
necke, resol-  
wing, that if she  
went the same  
way the Moore  
went, he would  
goe after and  
kill him ; but it  
pleased God  
that the Mule  
went another  
way.

Ribadweira, in  
vita Ignat. Lo-  
wila. lib. I. cap. 3.  
Bernin Psal.  
91. ver. 6.

Iude Epi. ver. 3.

1 Cor. 9.16.

it. The times haue beene, that other  
Friars and Monkes haue had their  
shares in treacherous conspiracies,  
but now the Iesuites haue in a man-  
ner ingrossed those things into their  
owne hands. These are Machiaueli-  
an Peace-breakers, auoid them.

But what, are our Church and  
Common-wealth without Peace-  
breakers? Would to God they were.  
I may say with Saint Bernard, *Pax a  
paganis, pax ab hereticis, &c.* Neither  
Pagans nor Heretickes (blessed be  
God) doe much molest vs : But we  
are incumbred with certaine con-  
tentious brethren, who striue as ear-  
nestly about matter of ceremony  
and circumstance, as Saint Iude ex-  
horteth vs to doe for the faith which  
was once deliuered to the Saints :  
and feare more to put a Surplesse on  
their backes, then to deriue that  
dreadfull woe vpon their soules ;  
*Woe be to me, if I preach not the Gos-  
pell.* It will be objected, that what  
they doe is for religion and zeale to  
Gods

Gods glory. But alas cannot zeale and religion stand in a Church professing and aduancing the Gospell without strife and contention ? I doubt not but I may say of some of them; They haue the zeale of God, though not according to knowledge. Oh how happy were it, if they would let judgement be their guide, and not suffer themselues to be ouer-ruled by preiudicte opinion.

But may not I say also with Saint Austin concerning some others, There is *vox pietatis*, which is, *excusatio iniquitatis* ? There is nothing more ordinary then specious pretenses. The Turkes say it is for *Mahomet* that they make warre vpon Christians, and the Pope pleades it is in *ordine ad Deum*, that he disturbs Common-wealths. But what tell you me of *Jacobs* voice, when I see *Esaus* hands ; these men may be *pacidi*, sure they are not *pacifici*.

*Aug. in Psal. 38.*

What ? is it the Church gouernment

<sup>a</sup> See the pro-  
phane schisme  
of the Brown-  
ists. cap. 10.  
pag. 58.

<sup>b</sup> Johnson and  
Ainsworth, the  
Pastor, and  
Doctor.

And their Disci-  
ples into An-  
abaptisme, &c.  
<sup>c</sup> Franc. Johnson  
their Pastor  
and Patriarch,  
suffered his  
aged father,  
(who went to  
Amsterdam to  
make peace be-  
tween his sons)  
to stand two  
houres on his  
feete before  
him, whilst  
himselfe sat all  
the time. And

sent him home,  
yea to his  
graue, with the  
sentence of  
Excommunica-  
tion vpon him.  
See the pro-  
phane schisme  
of the Bro. p. 61.

ment they would haue altered from  
Episcopall to Presbyteriall ? If that  
were granted, what the issue thereof  
would be, let *Amsterdam* admonish  
vs, where the Brownists <sup>a</sup> doe so or-  
dinarily and violently tosse their  
censures and Excommunications  
one against another; <sup>b</sup> subdiuide  
themselues into diuers Schismes, and  
Sects, and carry themselues so impe-  
riously <sup>c</sup> in their Consistories, that if  
any Bishop amongst vs (whom they  
challenge for Lord-lings) carry him-  
selfe more Lordly and loftily then  
those men doe, *deponatur*. But these  
are brethren, and I heartily wish  
therefore, that bysome good meanes  
they were reformed; if not, it is  
the Apostles precept that they be  
auoided.

Neither is the Common-wealth  
without Peace-breakers. You haue  
certaine Leguleians, some Lawyers  
I say (for the iudicious and consci-  
onable Lawyer I honour as a wor-  
thy man and member in the Com-  
mon-

mon-wealth) who either through ignorance, or of a worse minde, are the causes of many suites and controueries. Those who *Nero-like* set all on fire that they may warme themselves by the heate thereof: Those who doe studie *ut fraudem fariant legi*; finde trickes to peruert and couisen the Law. Those who are like *unconscionable Chirurgeons*, that keepe sores from healing to continue their gaine; those are the *bouefeu*, whom I obserue to be great Peace-breakers.

The many suites depending in euery Court argue our much want of peace. And albeit I may say with comfort, that I never yet had any suite against any man, nor any against me in any Court in this Kingdome: yet when along the shore, I see with *Themistocles* the ribbes and rackes of Gallyes tossed in these surges, I condole their condition. But peraduenture it will be objected, it is the Clyents fault, whose contentious

*Gratian.*

tious disposition cannot indure to be without suites. If so, I wish him the benefit in the Embleme; Let him lurke close vnder these bushes, till he be thorowly fleeced. Were I before them who possesse the honourable seates of Iustice, I would exhort and beseech them to discard needless suites, and to dispatch the needfull.

Now besides these, there is a generation of bloody *Esaues*, who professe themselves enemies to Peace; those who are but a word and a stabbe; or, which is worse, settle vpon the dregges of their malice, till they obtaine opportunity of reuenge. Amongst such, a small quarrell yeeldes a challenge, and brings them into the field, \* where the prodigality of their liues shew that they are little worth. To give one of them the foole were piacular; yet doe they not sticke to demonstrate in act, what they darest in conceit; for what greater folly then

\* As *Aristippus* answered one that obiected feare to him in danger by sea.  
*Tu quidem non magnopere sollicitus es pro anima nebulonis; ego pro Aristippi anima. Aul. Gel. Noct. Att. 19. I.*

then to become a flau to vnrule  
passiōn? and to hazard both soule  
and body vpon a needleſte point,  
yea vpon ſo needleſte points as they  
commonly doe? His Maieſtie, forth  
of his Princeſly care and deepe iudgement,  
hath well obſerued the miſery and madneſſe belonging to theſe  
Duels: thoſe that are wiſe will auoid  
them.

But here I will paue; for if I  
ſhould deſcend from generall facul-  
ties to perſonall faults, my ſpeech  
would runne in *infinitum*.

It hath tareſt with me in this my  
laſt diſcourſe, as with a Trauailer,  
who vpon the hearing of *hue and  
crie*, leaues the roade to purſue Ma-  
lefactours; For theſe Peace-breakers  
haue drawne me a great deale out  
of the way, wherein I was walking.  
But I will returne into the Kings  
high-way, the way of Peace, which is  
the roade to heauen,

The time doth admoniſh me to  
draw to an end; yet I am loath my  
Sunne

Sunne should set in a cloude, my calme should end in a storme, and my song of Peace and vnitie in a discord.

As before I exhorted you in Saint Pauls words to marke the Peace-breakers, and to auoide them: So must I now say with the same Apostle, *Let vs follow those things that concerne Peace.* If we will walke in the way of Peace, then shall we doe well, like good souldiers, to follow Christ Iesus our captaine, and like good subiects, him our Prince of Peace. And him we haue both *lucem* and *ducem*, our light and our guide; for he came into the world, *to give light to them that sit in darkenesse, and to guide our feete into the way of Peace.* We will therefore marke some of his precepts, and obserue some of his pathes, that wee may walke in them.

The first path to Peace is Humilitie, which Gregory calls *radicem pacis*, the roote of Peace. Learne of me

Rome 14.19.

Luke 1.79.

Greg. Epist. lib.  
11. Indict. 6.  
Epist. 45.

me (saith Christ) that I am lowly and meeke of heart, and you shall finde rest to your soules. Hee came like rayne into a fleece of Wooll, or (as it is in the Hebrew) into the mowne grasse, which falleth softly and makes no noyse; as *Lactantius* expounds the place; yea, he did not striue, neither was his voyce heard in the streetes. Saint *Chrysostome* saith truly, *Nihil adeo corpus ecclesiae scindit atque superbia*: Nothing rends the body of the Church so much as pride doth; which accords with that of *Salomon*; *Onely by pride doe men make contention*. And what I pray you hath caused the present quarrels in our Church, but this? For when men cannot ariue at greatnessse by a direct course, they seeke it by a compasse of their owne deuising; if they cannot haue it by worth, they will seeke it by singularity: But whosoever will be the sonne of Peace, must follow Christ Iesus our Prince of Peace in

D his

Mat. 21.30.

Psal. 72.6.

*Nullum strep-  
sum facit Lact.*  
*lib. 4 ca. 16.*

Mat. 12.19.

*Chrys. in Rom.*  
*hom. 27.*

Pro. 13.10.

his pathes and precepts of Humilitie.

Againe, Justice and equity are great Peace-makers: For *Mercy and Truth meete together, Righteousnesse and Peace kisse each other.* Wrongs and iniuries kindle the fire of contention, Justice and equity quench it. Those that are employed either in matters of arbitrement or iudgement, must be like the Center in the midst of the Circumference, which is as neare to one part of heauen as another. As when our Sauiour saluted his Disciples with a *Pax vobis*, *Peace be vnto you, stetit in medio*, he stood in the middest of them: and it is his main precept, *Whatsoeuer you would that men should doe vnto you, doe you the same to them, for this is the Law and the Prophets.* Thus Justice and equity are the speciall pathes wherein euery sonne of Peace must follow our Prince of Peace Christ Iesus.

Psal.85.10.

John 20.19.

Mat.7.12.

Another especiall path of Peace  
is

is Patience, which will teach a man not to offer, but rather to suffer wrong; for they must be *patientes* that will be *pacifici*, as *Tertullian* saith. They must account it their honor to passe by a transgression, and hold it pious wisedome to buy their peace, though it be with some wrong, some damage: As *Abraham* offered to *Lot* the choise of the right hand or the left, which was his owne in equity; and as our Sauiour paid tribute, when he might haue pleaded immunitie. And here againe we haue a Christ a patterne without a parallel; <sup>b</sup> neuer was there any, who endured the like iniuries and indignities, especially if you consider the persons, agent, and patient, scoffes, railings, slanders, blasphemies, bonds, buffets, whippes, nippings, thornes, nayles, speare, yea whatsoever hell, or the malice of miscreants could devise against him: Yet all this he endured with admirable patience; yea in all this he was *tanquam onus*,

I Cor.6.7.

They must be patient that will be Peace-makers.

Pro.19.11.

Gen.13.9.

a *Vtramque es*  
*mibi domine Iesu*  
*& speculum pa-*  
*tiendi & premi-*  
*um patientis.*  
*Bern.super Cant.*  
*ser.48.*

b *Gestet mira,*  
*pertulit dura,*  
*nectantum dura,*  
*sed & indigna.*  
*Bern.de diligen-*  
*do Deo.*

*Non solum co-  
ram condentis sed  
coram occidente  
obmutuit. Bern.*

*Pax est trans-  
quillitas ordinis.  
Aug. de ciui. dei.  
19.13.  
Aquinas.*

*Charitas pacem  
habet, sapientia  
facit.*

*Indict. 4. Epi. 9.*

*Col. 2, 3.*

as a sheepe before the sheerer, hee  
was dumbe; yea as a sheepe not one-  
ly before the shearer, but euen be-  
fore the slaughterer he opened not  
his mouth.

And in this path of Patience, must  
every sonne of Peace follow Christ  
Iesus our Prince of Peace.

The last path of Peace that I will  
obserue, is Christian wisedome and  
discretion: For as Peace is the tran-  
quillity of order (according to Saint  
*Austins* description: ) so Wisedome  
and discretion must marshall order,  
as the Schooleman obserues. And  
therefore hee saith truely, that al-  
though Peace and Charity haue  
great affinity, yet in this they differ,  
That Charity hath Peace, Wisedome  
makes Peace. And this made *Gre-  
gorie* tell Bishop *Serenus*, who being  
transported with rash zeale had scan-  
dalized diuers, *Zelum discretionis con-  
dissit*, you should haue seasoned  
your zeale with discretion; yea, it is  
the precept of our blessed Sauiour,  
in

Mark.9.30.

in whom all the treasures of wise-  
dome are hid: Haue salt in your  
selues, and haue peace one with an-  
other, shewing that the brine of dis-  
cretion must be the meanes to sea-  
son and conserue the blessing of  
Peace.

Loe these are the pathes of Peace,  
wherein the sonnes of Peace must  
follow their Prince of Peace Christ  
Iesus. And (that I may vse the Apo-  
stles words, Gal.6. *As many as walke  
after these rules, Peace shall be vpon  
them, and vpon the Israel of God.*

Gal.6.16.

Yet one friend of Peace more I  
may not altogether forget, and that  
is Prayer. This *Chrysostome* cals pro-  
pugnaculum pacis, the fortresse of  
Peace. It is the rule of the kingly  
Prophet, and therefore the rather to  
be regarded: *O pray for the peace of  
Ierusalem.* It is the frequent Prayer  
and precept of the profound Apo-  
stle. Therefore (to conclude) I will  
accordingly turne my speech from  
man to God, and say; *Blessed be God,*

Psal.122.6.

As

Rom 12.18.  
Col.3.15.  
Phil.2.1.  
2 Thes 3.16.  
& passim.

who bath planted peace in our borders:  
Blessed be Iesu Christ, who bath giuen  
vs peace with God, with men, with our  
owne soules. Lord let this excellent  
worke of Peace prosper still in the  
hands of our King of Peace; and esta-  
blish his throne in Peace, to him and  
his posterity, whilst the Sunne and  
Moone shall endure; and that  
through Iesu Christ our Lord and  
onely Sauiour, to whom with thee  
and the holy Ghost, be all honour  
and glory, might, maiestie,  
and dominion now and  
for euermore.

*Amen.*

*FINIS.*



## THE SECOND Sermon.

*Blessed are the Peace-makers: for they shall be called the children of God.*

  
 Aint *Chrysostome* in his fist Homily vpon *Genesis* saith, it fares with him in handling that Scripture, as it doth with them who labor in mines of Gold. For they hauing found some rich veine of Ore, hardly ceasse from digging. And so fares it with me, who, hauing in the golden mine of these Beatitudes light vpon a rich veyne, I meane this

D 4      Bea-

*Qui in aurifero  
dinis laborans,  
Ec.*

*Auguſt. Serm.  
Dom. in mon.  
lib. I.*

*Sam. 17. 25.*

*Ver. 26.*

beatitude, which in the iudgement of Saint *Austin* (the most iudicious of the ancient fathers) is the most excellent of seauen, I am loath to cease from prosecuting what I haue begunne.

I haue heretofore obserued, that these words containe a Benediction, *Blessed are the Peace-makers*, and a reaſon or manifestation of the benediction: *For they ſhall be called the children of God.* The benediction I haue handled, and the reaſon now remaines to be conſidered. Wee reade in the firſt of *Samuel* and the ſeauenteenth, that *David* hauing heard ſomewhat in generall, concerning the reward of him that ſhould encounter and conquer *Goliath*; For his better incouragement in that combat, enquires in more particu-  
lar, *What ſhall be done to the man that killeth this Philistim?* So, mee thinks, thoſe who haue heard in generall that the Peace-maker is bleſſed being the ſons of peace, ſhould for

for their further comfort and encouragement, in the practise of this excellent dutie, enquire more particularly wherein this blessednesse doth consist. And that is the thing which I now intend to shew, in these words, *For they shall be called the children of God*; wherein I note these foure particulars.

First, a word of Connexion, which knits the benediction and reason together of it, *For*.

Secondly the exaltation or aduancement of the Peace-makers, *For they are uiolētēs, the children of God.*

Thirdly the appropriation of this aduancement, *et cetera, They, not onely, cum alijs, but præ alijs, are the children of God.*

Fourthly the promulgation or publication of this aduancement, *et cetera, They shall be called so, they shall be called the children of God.*

And of these points in order.

*The*

*Before others.*

*The first part: The word of connection  
671, For.*

**O**ne would haue thought, it had beene enough to heare from the mouth of our blessed Sauiour positively, *Blessed are the Peace-makers.* For if *Pythagoras* his ipse dixit, was such a stickler amongst his schollers, how much more should our Sauiuors be amongst his followers? If we receiue the testimony of men (saith Saint *John*) the testimony of God is greater. Loe, here is the testimony of him who is both God and man, and therfore the greatest that may be, and consequently to be carefully regarded. It is lawfull to lay the opinions and positions of men in the balance of examination, that Reason may be poysed and pondered with Reason, as Saint *Austin* saith. But this honor should be euer giuen to the word of Christ, that we shold say with the *Centurion*, *Speake the word onely.* And when Christ hath spokē the word, we shold rest

*1. Joh. 5.6.*

*Ratio cum re-  
tione.*

*Mat. 8.3.*

rest in it, & waite vpon it. Yet hath it  
pleas'd our blessed Sauior, for our fur-  
ther instruction & comfort, to adde to  
his cōfortable assertion a pithy reason.

Euery one hath his  $\delta\tau\iota$ , eyther  
sound or seeming reason for his acti-  
ons and opinions, *Etiam si cum ratio-*  
*ne insanias*, he will rather shew him-  
selfe sencelesse, then seeme vnreaso-  
nable. Thus hee that cast his mo-  
ney into the Sea, did it, because they  
were *male cupiditates*; of whom one  
said well, *Ego dubito, utrumne sanus*  
*an demens fuerit*, I doubt whether  
the man were mad or in his right  
wits, for the euill was not in the mo-  
ney, but the minde of the possessor.  
The Epicure hath his  $\delta\tau\iota$ , of volunta-  
tousnesse, *Let vs eat and drinke, for*  
*to morrow we shall dye*; whereas his  
inference should haue beeene that of  
*Esaiah to Hezekiah, Set thine house in*  
*an order, for thou must dye*. Adam  
after his fall, had his  $\delta\tau\iota$  of hypocri-  
sie, *I heard thy voice in the Garden*  
*(saith he) therefore I was afraide*. He  
might

Laetam.lib.3.  
ca. 13.

1.Cor.15.32.

Esa.38.7.

Gen.3.10.

might as well haue complained of the light, because he had sore eyes; for the feare that shaked *Adam* like a feuer, was from within him, namely his sinfull condition.

Rom.6.15.

The libertine hath his ôti of security ; *We may sinne, because we are not under the Law, but under Grace.* But Saint *Paul* hath taught vs a better consequent in the second to *Titius.* *The grace of God, which bringeth salvation unto all men, teacheth vs to deny ungodlinessse and worldly lusts, and to haue our conuersation soberly, and righteously, and godly in this present world.* Our disputer too, hath his presumptuous ôti, *We may not kneele when we receive the Sacrament, for that gesture would argue an inferiорity on our parts to Christ.* May not I say of him in *Lactantius* words, *Hic profecte rationem non afferit, sed enarrat :* This man is no supporter, but a supplanter of reaon. For surely his reason is neerer to blasphemy against Christ, then we are in equality to

Disput. pag. 7.  
Lactan. lib. 2.  
cap. 12.



to Christ. Thus humane reasons are, many times, like the Commets, not fixed in any orbe of truth ; and like pictures, which a farre off seeme very faire, but at hand are very course. But our Sauours reasons are like himselfe, sound, diuine, heauenly.

*The second part : The aduancement  
of the Peace-makers.*

AND such is the waighty reason here vised, *The Peace-makers are blessed, for they are the children of God.* And this indeede is a great aduancement. For as *Clemens Alexandrinus*, concurring with *Plato*, saith, *It is vera beatitudo, true blessednesse to be like God*, which is the case of all Gods children, who haue that image restamped vpon them, which was defaced in *Adam*.

*Stromat. lib. 2.*

When *Esau* found that his brother had preuented him, and got the blessing from him, hee wept bitterly, and said, *Hast thou but one blessing?*

*Gen. 27. 35.*

Ver.39,

sing? *Blesse me, euен me also my father:* but the aged & indulgent father, who would gladly haue heaped innumerable blessings vpon his best affected sonne, had already conferred vpon *Jacob* the spirituall blessing not to be revoked. And therefore albeit he had a temporall blessing for him, *The faineſſe of the Earth, and the dew of Heauen:* yet the same, being no way comparable to the spirituall, he will not vouchsafe it the name of a blessing. But behold, we haue here, not the blessing of *Esau*, but of *Jacob*; not a temporall and earthly, but a spirituall and heauenly, yea, that which as farre exceeds all earthly blessings, as the heauens are aboue the earth. And this onely the God of heauen dispensest.

Dan.3.48.

*Nebuchadnezzar* may make *Daniel* a great man, giue him many and great gifts, and make him gouernour ouer the whole prouince of *Babel*; *Daniel* the second. *Pharaoh* may set *Ioseph* ouer all the land of *Egypt*, put

Gen.41.42.43

put his ring vpon his hand, array him in garments of fine linnen, put a golden chayne about his necke, set him vpon his second Chariot, and cause the people to bow vnto him,  
*Gen 41. Ahabuerob* may cloath *Mordecai* in royall apparell, set the crowne royall vpon his head, and cause him to ride on his owne horse through the streetes of the City,  
*Hester 6* : Thus shall it be done to the man, whom the kings of the earth will honour. But to make vs the children of God, to giue vs heauen for our inheritance, to aduance vs to the Throne with Christ, and to inuest vs with the crowne of glory, it is onely in his power who is the King of Kings: and this indeede is the transcendent aduancement. If it was esteemed a great fauour, that Christ called his disciples friends: how great is this honour, that God vouchsafes to call vs his sonnes, his children?

God hath diuers sonnes, he hath

*Hest.6.3.*

*Hest.6.11.*

*Ioh.15.15.*

By eternall generation.

By creation.

By partaking his dignity.

By publike profession.

By adoption.

*Aug. in Psal. 88*

*Heb. 1.3.*

*Aug. in Ioh.  
vatt. 2.*

a sonne *eterna generatione*, his onely begotten Sonne Christ Iesus, *Iohn 1.* He hath sonnes *potenti creatione*, for so the Angels are called *Iob. 1. Dignitatis participatione*, for so kings are stiled *Psal. 82. Publica professione*, For so the sonnes of *Sheth* are intituled, *Gen. 6. Gratiosa adoptione*, For so all the faithfull are called in sundry places of Scripture. It is true (as Saint *Austin* saith) *Nemo in filijs Dei similis filio Dei* : Amongst all the sonnes of God, none is like the onely begotten Sonne, who is the brightnesse of the glory, and the ingrauen forme of his person ; Yet is this our sonneship by adoption, exceeding admirable and comfortable.

It is admirable in diuers respects, First it is not forth of any desert, which amongst men is the ordinary ground of Adoption, as Saint *Austin* saith, *Homines voluntate faciunt quod natura non potuerant*. Mens wills supply where nature fayles ; for hauing no children of their owne, they adopt

adopt some others; So did *Augustus Caesar Tiberius*, *Pharaohs daughter Moses*, *Mordecai Hester*; and many others, whom diuine and humane stories doe mention. But there was no such necessary ground of our adoption. For albeit wee wanted a Father, yet God wanted no sonnes, no children. He had the elect Angels vpon whom he might haue conferred his fauours; hee had his onely begotten sonne, the sonne of his loue, concerning whom hee hath more then once proclaymed from heauen, *This is my welbeloued Sonne in whom I am well pleased*. So that I may say in Saint Bernards words, *Profecto hac est indulgentia non indigentia*: Surely this proceeded forth of Gods indulgence, not indigence; It was not any defect in God, that caused him to adopt vs his children.

Secondly our adoption is yet more admirable, in that it is founded in Christ. For wee were predestinated

*Quoniam simus  
sua fortuna  
mibi filios eri-  
puit. Sueton.*

*Colof. I. 13.*

*Mat. 3, 17.*

*Mat. 17, 5.*

Eph.1.5.

Mat.25.34.

Qui unicus na-  
tus est unus me-  
nere noluit.  
Aug. in Job.  
trac.2.

Aug. in Psal.53

stituted to the adoption of children by Christ Iesus. And albeit the beauenly inheritance did anciently belong to vs, as being prepared for vs from the foundation of the world; Yet, as *Esau* sold his birth-right, which the law of nature had cast vpon him, so wee in *Adams* atayndor, did forfeit our inheritance, which God had prepared for vs: But when the fulnesse of time came, God sent his Sonne that hee might redeeme vs, and wee might receive the adoption of sonnes. *Gal.4.5.*

In such a case as this, men cannot brooke riualitie, or copartnership, no more then the world can indure two Sunnes: Yet Christ Iesus, who was the onely Sonne of God, would not remaine so; here was *mira dignatio*, a wonderfull fauour. Yea, hee that was the Sonne of God, became the sonne of man, that we the sonnes of men, might become the sonnes of God; here was *mira mutatio*, a wonderfull change. Yea, that which

*Aug. de verb.  
Dom. Serm. 27.*

which was yet more strange, *Emit sibi fratres sanguine suo*, as the same father saith; It pleased him to purchase brethren, and that at no lesse a price then his precious blood. So, that which might in all likelyhood haue beene a powerfull barre, became an effectuall bond of our adoption.

Thirdly, this our adoption was yet more admirable, in respect of our vncapablenesse of this fauour, this honour. For although adoption be *gratiosa admissio ad participantiam hereditatem*, euен a free and gratiouſe admittance to the participation of an inheritance, as the Schole-man faith: Yet commonly, men in this act haue an eye to ſome worth in the person whom they adopt. But as *David* ſaid to *Saul*, *Who am I, and what is my fathers house, that I ſhould be ſonne in law to the King?* So may I ſay, who were we, and what were our merits, that God ſhould vouchfafe to take vs for his

E 2 children?

*Aquinat. 32.  
q. 23.*

*1. Sam. 18.18.*

Luke 15.19.

Psal.51.5.  
Rom.5.10.  
Ephes.2.3.

children? Wee might confesse ingenuously with the prodigall childe, *Wee are not worthy to bee called thy sonnes*; and supplycate humbly with him, *make vs as one of thy hyred seruants*, vouchsafe vs euен the least measure of thy fauour, and it is more then wee can expect, then wee can deserue, To see this honour done by some great Monarch to a poore beggar, must needes be wonderfull in the eyes of the beholders; yet that comes exceedingly too short in proportion & comparison of our adoption by almighty God. For what proportion, what comparison betweene heauen and earth, God and man? Yea, if our condition had beene base and ignoble onely, and not sinfull also, it had beene leſſe strange: But we, being by birth and conception wretched sinners, enemies to God, and by nature the children of wrath, to make vs the children of God, is an vnspeakeable fauour, and deserues that owisnes in

in the first to the *Romanes*, God setteth forth his loue. Sarah spake eagerly and angerly concerning *Ishmael*, *This sonne of the bond-woman shall not be heire with my sonne*. And might not God haue laid as roundly and resolutely concerning vs, *These bond-slaves of sinne and Sathan shall not be heires with my Sonne*? But such is the goodnes of our gratiouse God, that he deales with vs like the father of the Prodigall childe, of whom Saint *Ambrose* saith, *Filius timet conuictum, pater adornat conuium*. The sonne feares a sharpe check, but the father prouides a dainty feast. For hee, not onely pardons our indignities, but crownes vs with mercy and louing kindnesse.

Fourthly, this our adoption is admirable in the latitude of advancement; as Saint *Paul* presseth it most soundly and sweetely in the eight to the *Romanes*; *If we be children, wee are also heires, heires of God, and ioyn特 heires with Iesus*

Rom. 9.8.

Gen. 21.10.

*Ambros.* in  
Luke 15.

Psal. 103. 3.4.

Rom. 8.17.

Chrys. in Rom.  
Hom. 14.

Reuel. 3. 21.

Psal. 1. 12.

Christ. Here *Chrysostome* obserues three notable passages of honour, e-  
very one arising by degrees aboue a-  
nothere. For first, where as one may be  
a childe and yet not be an heyre, we  
are not onely children but heyres al-  
so. Secondly, wee are not heyres to  
any mortall man, though neuer so  
potent, but heyres to the immortall  
and omnipotent God. Thirdly, we  
are not basely associated in this our  
inheritance, we are co-heyres annex-  
ed to Iesus Christ, then which there  
can be no greater honour. For when  
our Sauiour will propose the grea-  
test aduancement that may be, to  
them who haue done worthily in  
the spirituall warfare, it is this, *To*  
*him that ouercometh will I give to sit*  
*with me on my Throne, as I haue ouer-*  
*come and sit with my father on his*  
*Throne.*

In regard therefore of the ad-  
uancement which attends our adop-  
tion, well might Saint John say, *De-*  
*dit ei potestatem, as the vulgar latine*  
*hath*

hath it, To them hee gaue power to be made the sonnes of God: and *Gregory* thereupon, *Quid hac posestate altius? Quid haec alitudine sublimus?* Well might he call it *ibidem*, a prerogatiue or dignitie, as *Iansenius* well interprets the word: For it is the greatest prerogatiue that heauen and earth doe yeld. If it were the highest ambition of that great conqueror to be esteemed *Iouis filius*, what an honour is it to be called the children of *Iehouah*, the great God of heauen and earth? Well might that Apostle say, *Behold what manner of loue the father hath bestowed vpon vs, that we should be called the sonnes of God.* Surely this great aduancement deserues an *Ecce* to vsher it for demonstration, Behold; and a *Qualem charitatem* to follow it for admiration, What manner of loue the father hath bestowed vpon vs. For here is that *Sic Deus dilexit mundum*: So God loued the world; and this *Sic* is like that *Sicut* in the La-

Greg. super  
Ezech. hom. 6.

Iansen Conc.  
Cap. I.

Alexander, the  
sonne of Jupiter.

1. Joh. 3.1.

1. Joh. 3.16.

Lamen. 1.12.

Psal. 8.4.

Numb. 13.24.

Rom. 8.15.

Mat. 7.

Mat. 6.

2 Cor. 12.14.

mentations of *Jeremy*, it cannot be paralleld. *What is man, O Lord, that thou art so mindefull of him? What are the sonnes of men that thou shouldest so visit them, so honour them.*

Now as this aduancement is very admirable, so is it very comfortable: yea, here is a confluence of all comforts belonging to it. It were a tedious, nay, an impossible task to recount them all; I will mention a few, yet so, that by a cluster or two of Grapes, you may judge of the riches of *Canaan*. Hence it is, that the children of God are freed from the spirit of bondage, and receive the spirit of Adoption, whereby they cry *Abba father*; they haue both accessse and audience before the throne of grace. Hence it is that they enjoy the especiall prouidence of almighty God; for their heauenly father careth for them. Fathers lay vp for their children, saith *Paul*, and how meruailous (saith *David*) is the goodness which the Lord hath laid

laid vp for his children, even before the sonnes of men? And no meruaille, for hee that spared not his owne sonne, but gaue him for vs all to death, how shoulde hee not with him giue vs all things that are good? Are the children of God in want? the Lord is ready to relieue them; rather then they shall blacke, the stony rocke shall yeelde them water, the heauens thall raigne downe Quailes and Manna in abundance. The poore Widow shall relieue *Eli-as*, the Angell from heauen shall furnish him, and the rauenous Rauens shall feede him: Thus all the creatures shall be seruiceable to the children of God, and the earth, the aire, the heauens shall be store-houses for them. Are they in danger or distresse? the Angels become their gard, and doe pitch their tents about them. Are they not all ministering spirits to the children of God, that are heires of saluation? Are they sicke? The Lord will make their bed

Psal. 31.19.

Rom. 8.32.

Num. 19.11.

Exod. 16.13.

1 Reg. cap. 17.  
& 19.

Psal. 34.7.

Heb. 1.14.

PGal.41.3.

Iohn 14.23.

2 Cor.1.3.

Gen.28.15.

Heb.12.28.  
κληρονομία-  
σατε.

Mat.25.34.

Heb.11.10.

Reuel.21.15.

bed in their sicknesse. Are they alone? the father will come and dwell with them. Are they in sorrow and heauinesse? behold, their heauenly Father is the father of mercies, & the God of all consolation. Haue they a iourney, a progresse to vndertake? the Lord will be their *fidus Achates*, as he was to *Jacob* in his iourney to *Mesopotamia*, he will be with them whither soeuer they goe. But why goe I about to number those comforts that are numberlesse? Or why doe I confine my speech to the things of this life? Neither eye hath seene, nor eare heard, nor can it enter into the heart of man to conceiue what God hath prepared for his children in the life to come. There is that kingdome that cannot be shaken, which is the ancient inheritance. There is that City whose builder and founder is God, that glorious City which the Angel measured with a golden reede, into which they are infranchised. There is that blessed

Heb. 12.22.

blessed society, innumerable Angels, the spirits of iust and holy men, and Jesus Christ the mediatour of the new couenant, to whom they are ioyned.

There are those  $\alpha\mu\alpha\varrho\alpha\tau\tau\omega\iota\varsigma\varphi\alpha\omega\iota$ , those thrones and crownes of glory, that shall neuer fade. Yea, there the sonnes of God shall shine like the Sunne in the kingdome of their father. In a word, from this Adoption it is, that the children of God haue an interest in all the comforts, and all the creatures that heaven and earth doe yeelde; according to Saint Pauls epiphoneme, whether it be *Paul*, or *Apollos*, or *Cephus*, or the world, or life, or death, or things present or things to come, they are all yours, because you are Christs and Christ is Gods.

Behold here the admirable and comfortable aduancement of Gods children: And therein behold the blessed condition of the Peace-maker; who is so estranged from the world;

1 Pet. 5.4.

Mat. 13.43.

1 Cor. 3.23.

Aug. in Psa. 84.

1 Pet. 1. 3.

world; that he doth not in some degree desire aduancement? and who is so voide of iudgement, that hee doth not preferre this honour before the greatest aduancement in the world? *Habetis patrem, habetis patriam, habetis patrimonium*, saith Saint Austin. If you be the sonnes of peace, you are the children of God, you haue a louing father, a rich inheritance, a goodly patrimo-nie.

When the Apostle Peter speakes of this, he breakes forth into this vehement acclamation, *Blessed be God, even the father of our Lord Iesus Christ, who hath begotten vs againe, to an inheritance incorruptible and vnde-filed, that fadeth not away, but is reser-ued for vs in the heauens.*

Giue me leaue now to make some Application of what I haue deliuered, and so I will finish this maine point. And first, I hope that this discourse hath not beene heard of you without comfort. We hold it a great cause

cause of ioy to be the children of Nobles, and to be admitted into the fauour of Princes, and surely they are great temporall blessings, that men may lawfully reioyce in. But let me say vnto you in our Sauiours words, *Reioyce not in this, but rather reioyce because your names are written in heaven*: let it be your ioy that you are the children of God, and in fauour with the King of Kings, as the Apostle saith, *Reioyce in the Lord, and againe I say reioyce.*

Luke 10.20.

Phil.4.4.

Cardinall of  
Bourbon.

Heb.12.16.

1 Reg.21.3.

Againe, are wee the children of God? farre be it from vs to vnder-value the glorious inheritance of the Saints of God in life. Farre be it from vs to dis-esteeme it, like that carnall Cardinall, who said he would not giue his part in *Paris* for his part in *Paradise*. Let vs not be like profane *Ethan*, who for the satisfying of his appetite lost his birth-right. But rather let vs say resolutely, with *Naboth*, *God forbid that I should make away the inheritance of my fathers*. So, God

God forbid, that for all the vaine and transitory profits and pleasures vpon earth, we should deprive our selues of those riuers of pleasures, which the Saints of God doe enjoy in heauen. *Bernard saith truely of the best things of this present life, possessa onerant, amata inquinant, amissa cruciant.* The possession of them burdens vs, the loue of them defiles vs, and the losse of them vexes vs: And the time will come, when either the day of death, or the day of iudgement shall swallow them all vp, as the Ocean doth the riuers. *For the glory of this world passeth away like a shadow.*

Againe, are wee the children of God? then let vs indeanour that our carriage and comportment may answere this dignity. It becomes not the children of Nobles to be conuertant in base actions. And how vnsit is it for the children of God to become like the Indian drudges? to be taken vp with the corruptions of this

this euill world, and to haue their affections in ~~earth~~, when they should be in ~~heauen~~? Our Sauiour hath taught vs better in the fist of Matthew, *Let your light so shine before men, that they may see your good workes, and glorie your father which is in heauen.*

To conclude, *Let vs, as the Apostle Peter exhorts, study to make our election sure by good workes; Let vs get the evidence of our adoption sealed vp to our soules and consciences by the spirit of God.* Then let the earth totter, and her pillars tremble vnder her; let the sea roare euuen to astonishment; let the heauens burne to dissolution; and the elements with vehement heate be consumed, this our adoption shall be our comfort on earth, and our crowne in heauen for euermore.

Mat.5.16.

2 Peter 1.10.

Rom.8.16.

Gal 3:26.

Per gratiā, per  
fidem, per facta-  
mentum, per san-  
guinem Christi.  
De verb. Dom.  
ser. 63.

Rom 3:1.

The third part: The appropriation  
of this aduancement.

**B**ut what is this Adoption tyed  
only to the ornament of Peace?  
Surely no: For Saint Paul saith,  
You are all the sonnes of God by faith in  
Christ Jesus. And Saint Austin inlar-  
geth the meanes, saying, We are the  
sonnes of God by grace, by faith, by  
the Sacrament, by the blood of  
Christ. Every faithfull Christian is  
made one with Christ, whereby he  
becomes the childe of God; He hath  
the image of God stamped vpon  
him. And as our natural birth makes  
vs the children of our earthly pa-  
rents; so our supernaturall and new  
birth makes vs the children of our  
heauenly father.

May not I then say of the Peace-  
maker, as Saint Paul of the Iewes?  
What is then the preferment of the  
Iew? So, what is the aduantage and  
aduancement of the Peace-maker?

Yes,

Yes, and answer with him in the same place : *much every way*. Though *Iesse* had eight sonnes, yet was *Dauid* onely the Lords darling : Though Christ had twelue Disciples, yet was *Io[n]t* the Disciple whom Jesus loued : Though all *Jacobs* children were deare vnto him, yet was *Beniamin* the son of his right hand : So may I say, that howsoeuer all the faithfull are the children of God, and consequently blessed, yet the Peace-makers haue that honour in a more especial kinde, because they doe in a more lively manner resemble almighty God, in that which is most excellent. For as amongst the divine attributes, some of them are *quoad nos*, more excellent then others, as namely those of mercy and peace, which are the sanctuarie to a distresed sinner ; so all those, who doe in a more especiall manner come neerest to God in the same, are *κατ' εξην* by a kinde of eminency called the children of God : For as *Bernard* saith,  
*Deus, Deus pacis, ergo pacifici filij Dei*

*iure optimo vocantur.* God is the God of peace, and therefore those who are Peace-makers, are the children of God by especiall right. Though the body of man consist of diuers humours, yet the denomination of the constitution is from that which is most predomi-  
nate: So, though the children of God be indued with many vertues, yet are they denominated from that which is most excellent, and that is Peace. For there is an emphasis in the word *ανθοι*, *they*. They are like *Danids* worthies amongst his souldiers, who excelled them in prowes; & like *Saul* amongst the Israelites, higher then the rest by the head. Though all *Iudea* be the Lords, yet the Lord loues the gates of *Sion* more then all the dwellings of *Jacob*. So, albeit he hath many chil-  
dren, yet his sons of Peace are dearest to him. And as *Jacob* bequeathing to every of his sonnes a blessing, yet be-  
stowed one portion vpō *Joseph* aboue his brethren: Euen so the God of *Ja-  
cob*, though he haue blessings for all his

1 Sam. 23.

1 Sam. 29.23.

Psal. 87.2:

Gen. 48.22.

his children, yet those that are Peacemakers are blessed aboue others. As one Starre excels another in glory, so doe the sons of Peace exceede all that shine in the firmament of the Chuch: And hereafter whē others shal shone as the brightnes of the firmament, they shal shine as the Stars for euer & euer.

Againe, to this question: Is our Adoption tyed onely to this ornament of Peace? I may answere further. Albeit it is not only tyed to that, yet is it so tyed to that, that wheresoeuer the one is wanting, the other cannot be enjoyed. A man cannot be the childe of God, *quantumvis polleat virtutibus*, though he were qualified with many other vertues, except he be of a peaceable disposition: he that is not *filius pacis*, the sonne of peace, must needes be *filius mortis*, *filius maledictionis*, the sonne of death & malediction. Where there is an emptiness of peace, there is a barrennesse of grace, and the vertues, how specious soeuer they be, are but commets: But wheresoeuer peace

Gregor. pastor.  
part. 3, admon. 23.

Non pervenitur  
ad vocabulum  
beati, nisi per  
nomen pacis.  
Aug de temp.  
169.

is, there are the children of God , yea  
*they shall be called the children of God:*  
 And so I come to the fourth and last  
 point of this Aduancement, the pro-  
 mulgation or publication of it.

*The fourth part: The promulgation  
 of this aduancement.*

**A**nd here a doubt meets vs, which  
 may seeme to ecclipse all the for-  
 mer comforts. For as one sayes, *multa  
 videntur & non sunt, so, multa vocantur  
 & non sunt:* As many things seeme  
 which are not, so many are called  
 that are not, as *Ireneus said to Marcus*  
*the Gnostike, Vocem solum habes, virtu-  
 tem vero ipsius ignoras:* Thou hast the  
 name, but thou knowest not the ver-  
 tue of it. Thus the Church of *Sardis*,  
 in the third of the *Reuelation*, had a  
*name that she lived, when she was dead.*  
 And the Church of *Laodicea*, in the  
 same Chapter, said she was rich and  
 wanted nothing, whereas shee was  
 poore, and miserable, and naked. And  
 did not the fewes ordinary ostentatio  
 carry

*Iren.13.1. ca. 10.*

*Reuel 3.3.*

*Verl.17.*

carry these titles before it, *The seede of Abraham, the Temple of the Lord?* yes, and that without any iust cause, God knowes: For they had degenerated from *Abraham*, & polluted the Temple. Thus the Romanists at this day, doe ingrosse to themselues the names of Catholikes, and wherefoeuer they meete with the name of the Church, they are ready, like franticke *Thrasylus*, to arrest it for their owne.

But, *qui vocantur & non sunt, quid illis prodest nomen, ubi res non est*, saith Saint *Austin*? What good shall the name doe them, when that which the name imports, is wanting to them? surely none at all. What benefit was it to the impure Nouations, that forth of their swelling pride, they tooke to themselues the name of Puritans, as *Eusebius* writes? And what availeth it some to arrogate to themselues the names of brethren, the people of God, & the like, except we might see them humble, and the children of peace? *Antiochus* who breathed out nothing

*Ælian. var. his.*

*Aug. in 1. Epi.  
Ioh. tract. 4.*

*Euseb. his. eccl.  
lib. 6. cap. 42.*

The illustrious.

Plutar. in vita  
Dem. &c.

*Ut si homo ante  
maleficius fuisse  
rit. Bonifacius  
appelletur. si ru-  
sticus Urbanus,  
si improbus In-  
nocentius, &c.  
Po. Virgil. de in-  
uent. lib. 4. ca. 10*

but tyranny and cruelty against the Church of God, was honoured with that title *Epiphanes*, whereas he better deserved, and so was called by some, *Antiochus Epiphanes*, rather *Antiochus* the furious then the famous: so was *Abfolon* called his Fathers peace; whereas he was indeede his Fathers grieve and disgrace. And doth not the Bishop of Rome stile himselfe *servus seruorum Dei*, whilst he endeauours to be *Dominus dominantium*? Surely that humble title, and his vnlimited power agree as ill together, as *Demosthenes* short breath and long periods. The changing of their names at their entring into the Popedom, intended by them for ornament, is iustly censured as ridiculous, by *Polidore Virgil*. For if there be *mutatio nominis, non hominis*, a change of the name, but not of the man (only there is a Wolfe cased in a Lambes skin) nothing can be more idle or ridiculous. Glorious titles without ground are meere vanities; like the Apothecaries gallypots,

Lattane.

pots, quorum tituli remedia habent, pyxides venenum, which hauing without the name of some excellent preservative, within are either empty, or hold some deadly aconite.

If *Nomen* be not *rei notamen* (as Saint Austin derives the word;) If we be called the children of God, and be not so, what haue we gained thereby? surely we doe onely embrace a shadow.

Aug. de Gen. ad  
liter. cap. 6.

All this is true, and yet behold here is not the least glimpe or sparke of comfort taken from the Peace-makers. For this phrase, *they shall be called*, noteth here, not a meere and bare denomination, but a demonstration of a true denomination; the words import more then simply to be: they import thus much, that is, the Peace-makers shall not onely be the children of God, to their exceeding comfort: but they shall also be published so to be, to their endlesse honour.

Now for the manifestation hereof, I will parallel these words with other passages of Scripture where the same

F 4      phrase

Mat. 11. 9.

Luke 11. 27.

Mat. 16. 16.

Mat. 26. 54.

Rom. 1. 4.

Phrase is thus vsed. And I will onely pitch vpon one chapter, that is, the first of *Luke*. In the 76. verse it is said of *John Baptist*, that he *should be called the Prophet of the most high*. And was he not so? Yes euен by the attestation of our Sauiour Christ he was a Prophet, & more then a Prophet. Againe the Virgin *Mary* in the 48. verse saith, *From henceforth all generations shall call me blessed*. And that this is not a bare title conferred vpon her, the womans acclamation can witnesse in the eleuenth of *Luke*: *Blessed is the womb that bare thee, and the Pappes which thou hast sucked*. Yea she shall be honoured as the most blessed amongst women to the end of the world. Againe in the 35. verse the Angel *Gabriel* saith, that Christ shall be called the Son of God. And that Christ was so, *Peter* confess'd worthily in the time of his life; the *Centurion* witnessed notably at the time of his death: And Saint *Paul* saith, that by his resurrection he was mightily declared to be the Sonne of God.

God. Thus as *John* Baptist was called a Prophet, the Virgin *Mary* was called blessed, and Christ was called the Sonne of God, *that is*, they not onely were so, but were acknowledged and published so to be: So shall the Peacemakers be called the children of God. For he that will not suffer a hayre to fall from the head of his seruants without his divine prouidence, will not suffer their graces & endowments to vanish and perish in silence. Albeit they may be compassed about for a time with the clowds of obscurity, yet shall their worth breake forth like the light, and be published to the world with a clowde of witnessses. Thus did the diuine prouidence dispose most fitly of our Sauiors passion; both for the Time, Place, and manner of his Death. For the Time and Place, It was at the great festiuitie held at *Herusalem*, which yeelded a confluence of many nations to that City, which was then the onely Metropolis of Religion thorow the world: And for the

*Psal.37.6.*

*Heb.12.1.*

*The Passouer.*

Ioh. 3. 14.

*In Prefatione  
ad librum de  
sacram verbis.*

Mat. 27. 63. 66.

Mat. 28. 15.

the manner of it likewise : For he was lifted vp, like the brasen Serpent, vpon a high crosse vpon a conspicuous Mountaine, & that with all his parts stretched out severally, as Bellarmine hath lately & largely shewed. The inscription also was in Hebrew, Greeke, and Latine, that by the Crosse, the Time, the Place , the Nations and Languages, the happie newes of our redemption, by the death and passion of Iesus Christ, might be dispersed , as it were by many riuers, throughout the world. Our Sauours malitious aduersaries sought to prevent his resurrection ; by rowling a stoneto the mouth of the Sepulchre, by setting a watch ouer the stone, and a scale ouer the watch ; And when they found their indeuours therein to be frustrate, they sought by suborning and hiring the souldiers , to suppress the notice thereof. But their subordinat free concealment, became an especiall meanes of publication of his glorious triumph ouer death.

Iobs

1obs admirable patience, in his vnpaireld afflictions, could not be confined to his house, though he was left alone and desolate, but shall be published to all posterities; and the fame thereof shall outlast the vast Pyramides of *Egypt*: the names of their builders are long since buried in obliuion (a iust guerdon for such a worke of vanity) but there shal alwaies be some, that shall to his honour, remember the patience of 1ob. *Moses* might intreat the Lord secretly, in that passionate and compassionate speech, *aut dimitte hanc noxam*. Lord either pardon this sinne, or else blot mee out of the booke that thou hast written. But his zeale to Gods glory, & loue to his people shall be preached on the house top, and be carryed vpon the wings of fame from one generation to another. As our Sauiour said of the woman that poured the costly oyntment vpon his head. *Wheresoever this Gospele shall be preached in the whole world, this*

*Plin. lib. 25*

*Iam. 5. 11.*

*Exed 32. 32.*

*Mat. 26. 13.*

Ioh. 12.3.  
Eccles. 7.3.

Psal. 112.6.

Mat. 11. 19.

1 Ioh. 3. 1.2

thus also which she hath done, shall be spoken of, for a memoriall of her. As the odour of the oyntment filled the house; so shall the odour of her fame, like a good oyntment, fill the house of the world, euen till the worlds end.

Lo thus, in memoria eterna erit istius, the Peace-makers shal be had in everlasting remembrance, and be called the children of God. Neither shal they neede to be the Trumpetors of their owne merits and actions, it shall be done abundantly by others.

The Sonnes of Peace shall call them so, For Wisedome shall be iustified of her children. Yea, which is strange, not onely the Sons of Peace, but euen the Sons of perdition shall call them so. Dearely beloued (saith Saint Iohn) Now are we the Sons of God, though the world know vs not: Intimating, that there will be a time, when this *fax mundi*, the wicked of the world shall be forced to acknowledge the blessed condition of Gods children. When they shall take vp that dolefull complaint:

plaint : *This is the man whom we sometimes had in derision; and accounted his life madnesse, and his death without honour: but now is he numbred amongst the children of God, and his Lot amongst the Saints.* And thus we see in the history of the Euangelists, that our Sauiours innocency, piety, charity was acknowledged & published by Heauen and Earth, God and Men, Strangers and Acquaintance, Friends and Foes, Angels and Diuels, and if they should haue held their peace, the stones in the streete would haue proclaymed it.

Lastly, *Christ Iesus the Prince of Peace shall call them so.* When hee conuersed with men in the dayes of his infirmity, he was not ashamed to call them brethren : Nor yet in his glorified estate, after his resurrection; when hee sent that comfortable message by the devout woman to his Disciples. *Goe to my brethren, and say unto them, I ascend to my Father & your Father, to my God and your God;* Words as full of comfort, as the Ocean of waters. *My brethren, a louing*

Luk. 19. 40.

Heb. 2. 11.

Ioh. 20. 17.

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Job's admirable patience, in his vnparelled afflictions, could not be confined to his house, though he was left alone and desolate, but shall be published to all posterities; and the fame thereof shall outlast the vast Pyramides of *Egypt*: the names of their builders are long since buried in obliuion (a iust guerdon for such a worke of vanity) but there shal alwaies be some, that shall to his honour, remember the patience of Job. *Moses* might intreat the Lord secretly, in that passionate and compassionate speech, *ant dimittite hanc noxam*. Lord either pardon this sinne, or else blot mee out of the booke that thou hast written. But his zeale to Gods glory, & loue to his people shall be preached on the house top, and be carryed vpon the wings of fame from one generation to another. As our Sauiour said of the woman that poured the costly oyntment vpon his head. *Wheresoeuer this Gospell shall be preached in the whole world*, this

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<sup>1</sup> Ioh. 3. 1. 2

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Sep 5. 4.

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Luk. 19. 40.

Heb. 2. 11.

Ioh. 20. 17.

Ioh. 14.3.

Mat. 25. 34.

louing appellation; my Father and your Father, a blessed vniion in a happy correllation; I ascend, and to what end, but to prepare them Mansions in the heauenly habitation? But behold, the consummation of all consolation shall be at the end of the world, when the Sonne of God, imbracing the sons of Peace in the armes of his mercy, shall say in the presence and audience of men and Angels, *Come ye blessed of my father, possesse the inheritance of the kingdome prepared for you from the foundations of the world.*

By this time, I hope you see that the Peace-makers are blessed; For all these stremes of comfort, that I haue discouered, doe fall into the Ocean of this blessednesse, and this blessednesse is the crowne of the Peace-maker. I will contract all my building into a little modell, and so conclude. The Peace-makers (you see) are blessed, and they are blessed in this great aduancement, *They are the children of God; adopted, not forth of any defect,*

fect, but forth of his bounty and mercy they are adopted by Iesu Christ, they are adopted from a base and wretched condition, they are adopted to a glorious inheritance in heauen. These sonnes of Peace are singled out in a most especiall manner. They are like the Sunne in the firmament the eye in the Head, and the heart in the Body, the noblest and worthiest of all the children of God, And this their worth shall bee published to the world. It shall be published by the sonnes of Peace, by the sons of perdition, by the Son of God himselfe. Thus, as the Laurell was to the Roman Emperors both *Munimentum & Ornamentum*, a Defence against danger, and an Ornament of honour: So shall this *Oliua Pacis* be to the children of God. *Quanta est huius pacis retributio* ( saith S. Austin,) *haceditatem possidere cum Christo, substantiam patris habere cum filio, caelesti regno participare cum Domino*. And what can your hearts desire more then this? To be the

August. de  
semp Ser. 169.

the children of God, and the best affected of his children, heires of Grace and Glory, co-heires annexed with Iesus Christ, partakers of that vnspeakeable happinesse which shall be honourably published on earth, & enjoyed eternally in the heauens ? Therefore to conclude, let mee say to you with *Chrysostom*, *Quarite Pacem, ut inueniatis premiu*. Seek Peace & follow after it, that you may haue the reward of Peace-makers; *Pulsate ianuam Pacis*, knock at the gate of Peace, till it be opened to you. So shall the same be to you a doore and passage into Heauen; which mercy the God of Peace and Mercy grant vs, for his Sonne our Sauiour Christs sake, to whom with the holy-Ghost, three persons and one immortall God, be ascribed all Honour, and Glory, Might, Maiesty, and Dominion, now and for euer more *Amen.*

*Chrys. in Psal.*  
34.

*Psal. 34.*  
*Chrys. ibid.*

*FINIS.*

29 JA 64

